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PHILOSOPHIC OUTLINES—COSMOLOGIC, THEOLOGIC, AND PSYCHOLOGIC.

BY H. K. JONES.

The empirical sciences generalize and systematize facts, particulars, comprising as their principle the immediate *formal* and *material causes*. Philosophy divests the empirical particular of its separateness, and establishes its character and reason in the cause, *efficient* and *final* of all things.

Science is empirical, doxastic, demonstrative; philosophy is speculative and dialectic. And so philosophy is not a science, either of physics or of metaphysics; neither of mathematics nor of politics, nor of ethics, nor of logic, nor of theology, nor of psychology, nor of cosmology—but a science of sciences, it speculates and judges all these in their respective grounds and final reasons.

Thus philosophy and empirical science may be deemed predicaments respectively of primary and secondary causation. They are accordingly correlate and reciprocally interrelated. The corporeal frame of science is physical, inanimate. That of philosophy is spiritual, psychical, animate—fountained in the supreme *idea*, which contains within itself the unities and essences of all things, as effects depending from their causes.

The idea of the soul is not a *thought*, nor a mere thinking machine; but an entity self-conscious—a living form with a thinking faculty. And, in the cognition of true being, the factor of sentience is logically prior, and the act of thought posterior. Jove himself is a royal soul with a regal intellect.

True philosophy realizes the contact of the spiritual affection or sentience with *living ideas*, and so hints and glimpses of the first cause are beheld and contemplated, and they generate in the attentive soul knowledges divine. Man thinks and feels. Conventionally, science is predicated of the processes of abstract thought; philosophy of the concrete processes of the thinking and sentient faculties of the soul. The blood of science is water, the blood of philosophy is the *wine of life*. Science is inductive

in its method—philosophy is deductive in its method. It is deemed expedient to outline discursively the point of view and the method somewhat characteristic of the proposed course of discussions.

Caste is an idea, a principle universal in the mental generations of man. The Oriental quaternary castehood still frames the social fabrique, whether individually or collectively considered. Man, in the social genesis of this planet, is ever intellectual, moral, mercenary, and desiderative. His motives are science, heroism, reward, and sensuality. In the Platonic idiom we predicate of the social order—the servile class, and the mercenary class, and the auxiliary class, and the guardian class. In the Oriental idiom, the Sudra, the Vaisya, the Kshatrya, and the Brahman.

(1.) Those who through life employ sense without intellect are conversant only with sensibles—esteem sensibles the firsts and the lasts of things—apprehend that whatever among sensibles is painful is *evil*, and whatever among them is pleasant is *good*. And their life endeavor is to avoid the one, and to procure as much as possible of the other. This life is depraved in sensibles, and is therefore full of servitude, and is the remotest from *God*, the *true good*—these souls issue from the foot of Brahma.

(2.) The mercenary caste, those who traffic in affairs, opining that magnitude and parvitude of soul are mensurable by corporeal bulk of things, and that the massing of worldly riches and honors and power is the *chief good*. And in this phantasy they toil from the cradle to the grave—these souls, these soul forces, these social forces are the mercenaries, the Vaisya caste, and these issue from the thigh of Brahma.

(3.) The auxiliaries, the military class, the forces of the social moralities and heroic virtues, the social will forces of the church and the state, constitutive of the civil institutions, administrative of the laws, and defensive and protective of the common weal—this is the Kshatrya caste. These issue from the arm of Brahma.

(4.) The guardians, the governors, the intellectual social forces, intellectual soul forces, mind exalted to the intelligible, the supernatural consciousness, to the sphere of the pure thought, to the sphere of ideas, the sphere of universals, exempted of the image of sense in the cognition of true entity, the true sacerdotal

order, mind in the transcendency of ideas and principles—these forces issue from the mouth of Brahma, and in this meru, this golden mountain of the gods, in this seat of Jupiter Olympus, in this Zion, the mountain of our King, this summit of the beauty and the joy of the whole earth, must we establish our observatory, would we adequately survey the broad fields or fathom the golden mines of the Platonic philosophy. This mental eminency must we achieve and occupy, rightly to estimate and identify and unify all systems of philosophic thought.

These four orders of the social forces are generalized as two, because the mercenary and the epithumetic are unified in the irrational corporeal, while the moral and intellectual are unified in the rational, the spiritual. And hence the *natural man* and the *spiritual man*. He in whom desire leads and mercenariness ministers is natural, earthy, and he in whom intelligence leads, and will and conscience minister, is the *spiritual man*, the *divine man*.

History is comprehended in its *permanent* and *transient factors*. Each of the historic generations, or greater social cycles, requires, as the fruition of its gymnastics, the solution of its life problems, universal and particular, and the thought which is adequate to this constitutes its philosophy. And philosophy has *hence* its two factors, the permanent and transient, in that it is comprehensive of universals and of particulars as its extremes.

On the one hand, humanity is free, through all its æons, and herein lies the *permanent factor*, which threads into unity the philosophic systems of the world—that speech and discourse of things which transcend all *patois* and idiom of particular systems and faiths and times, in which we are face to face in *personal* discourse and fraternity with all that *is*, and therefore with all that *has been* or *shall be*—a fraternity with the angels of God, and all the great ages, in whose light are dissipated, as mists and fog before the sun, the partial conceptions of universal history.

On the other hand, humanity is *protean*, through the perpetual mutations of the temporal forms. And in this term of the philosophic triad is grounded the necessarily unstable, yet, may be, adequate thought which speculates the differentiating insignia of the social fabrique of the different ages, and herein lies the transient factor of philosophy; and *this*, when *exclusively* assumed, is the ground and material for all the illiberal and contentious con-

ceit of narrow minds. That humanity renders social manners and institutions the most different and even opposite in their forms, vehicular and instrumental of the same common ends, culture in wisdom and virtue, is inconceivable to the illiberal conceit, and therefore conclude the *egotisms*, "None, ere our time and manners, can have achieved philosophy."

A philosophising endeavor which assumes exclusive validity of the transient elements of the world will begin with subjecting all systems of philosophy and of faith to the crucible of unbelief, and end with predicating truth of nature only, and of physics, and sensible and conventional forms.

In the last quarter century there has culminated this period of unbelief, immanent in the lifetime of every generation. The public spirit is irreverent, undevout. It rates nature's phenomena as the ultimate verities, rather than the disclosures of the truth concealed behind them. Its trust is in physics and matter, its thought rejects the immaterial and the supernatural as unsubstantial and unknowable, and unavailable for the uses of the practical life. Human society has a very limited endurance, consistently with the public morality and religion, of this abstract realistic thought.

Philosophy, the handmaiden of religion and the servant of all, must from this time relumine for this generation the problems of man's existence. The mind of this country is in the dawn of the Christian philosophy, the epoch of the idealities of the Christian dispensation; and whether we discourse in the modern or more ancient dialect of things, the prime indication of the age seems to be the cognition and identification of the *supernatural*, its relations and correlations with the *natural*, its identification as a factor in all life and in all human history and experience, and science and philosophy, its manifestation in nature and in the physical constitution of man, and in the social institutions, the family, the State, and the Church.

In the prevailing thought and science, or reputed sciences of our current time, this theme is reputed "*terra incognita*," abstract, abstruse, foreign and unrelated to the practical interests of humanity and the world. On the other hand, it is esteemed by some as most concrete, most practical, most immanent in the life of the world, most identifiable, and most eminently *knowable*.

In this latter appreciation must be found the dignity and adaptedness of this theme—indeed, its indispensableness as a key—to the aim and range and method of the Platonic philosophy, whose aim and range is the comprehension of the existence of man as a being of the supernatural order, and therefore eternal and immortal; while in the former appreciation are grounded a public opinion and a popular science which find neither voice nor speech in man, nor in nature, nor in the universe of any other entity than nature's physics, with her mechanics and chemistries; and from this witness the public ear hath scarce ever heard that there *is a spirit*.

We hear much in our day (indeed we hear almost nothing more) of *natural forces* and *natural law*, with a quasi-disavowal, if not an absolute repudiation, of will forces in nature, and intelligence in nature, in the world of sensibles, as well as in the constitution of man; and, owing to reasons accessible to philosophy, there is a dominant tendency in our current scientific thinking to what may be denominated physical and realistic abstraction, the cognition and verification of a physics without a metaphysics, a natural without a supernatural, a sensible without an intelligible, a material without a spiritual, a real without an ideal, a lower world without an upper world, and, consequently, a natural order without an intelligible order, natural law without mind, natural forces without will forces, and a kosmos without a logos. And the end of this contemplation, scientifically and historically judged, must be the identification of nature, physics, matter, as the *absolute* and the *only*. And even already, as noticed above, in the name, and prudence, and modesty of science, we are enjoined from this ground, that all else, the realm of the intelligible, the supernatural, the ideal is not merely the "*terra incognita*," but even the very *unknowable*, because non-extant.

It may be fairly questioned whether a true science of nature ever was, or ever can be achieved, without the connate science of the supernatural. It may be fairly questioned whether the plaudits of genius in the pursuit of the abstract natural sciences, arrogated by modern civilization, may not entitle us to a very dubious reputation. And, indeed, it is *scarcely questionable* that a culture of this order, an exclusive trust in and use of the abstract knowledge of those secrets of nature which empower and

arm mankind unto a mere terrestrial gianthood, shall not ultimately yield fruits conjoint with the causes and processes of social and moral insanity, and dissolution and decay.

A prime element in all philosophical process is the clear discernment of the correlatedness of cause and effect, that throughout the realms of mind and of nature they are related in discrete, and not in continuous degree, so that in all things cause is utterly exempted of its effects. The cause cannot become the effect of itself, nor can the effect become the cause of itself. And this is especially maintained and manifested in the relations of mind and matter. Mind cannot become matter, and matter cannot become mind. Mind is supereminent, native in the prerogative of causation, and matter distinguished only in the subordination of effects. The law, therefore, of mind is *liberty*, and the law of matter is necessity.

The forms of mind and the forms of matter are the two factors of the universe. The forms of mind *produce*. The forms of matter are the *produced*. These *producing* powers are the supernatural. These *produced* forms are the natural. There is nothing in the physical and material processes that can form the honeycomb. Some power acting from without this chain of processes has constrained this result. Matter by no physical law ever gets itself moved into this shape.

The steam-engine is a material shape, but nature by no physical process ever moved matter into this shape. Some master power standing outside the chain of her processes has wrought in her chambers. An idea in the mind of man has through his will *produced* this form. There is nowhere else than in the world of mind a power capable of this production. Matter by any natural law or physical process never moved itself into this shape. The cause is the supernatural form in the mind. The effect is the natural form. The one is the *producer*. The other is the *produced*.

And now mark. Ideas rule. All works of all arts are ideas realized, produced into material shape, adumbrated in material effigy. No artist or artisan lays hand to the artificial realization, except from the preëxisting form in the mind. If the ideal form be poor and indistinct, his production must be poor. If the ideal be exalted in excellence, then shall the production be informed

and animate with beauty and dignity and power. But, in all her adyta, nature has no such secret ; no law or process which ever moved matter into the form of the Phidian statue. This form and this power have their fountain in the mind and will of man, a true supernatural power, since by its own force it pervades the sphere of nature, and dominates her processes of cause and effect, so as to bring to pass what would never come to pass within her domain from her own internal action. Matter has no capability to move itself into such shapes.

But what of the corporeal frame of animated nature? and chief of the corporeal frame of man—the masterpiece? This, again, is a natural body—a material shape. It is a *production* and has a *producer*. It is an effect, and must have a producing cause. Should the materialist, or the scientist, or the philosopher, discover lying upon yonder plain this tenement, void of its tenant, would he predicate and reason, concerning its cause and history, that it had never tenanted another order of entity than nature's mechanics and chemistries? No, he must agree with all mankind that this form had been tenanted and used by that order of entity which thinks, and feels, and wills, and acts, and loves, and hates, and hopes, and fears, and that desires, and restrains, and limits desire. For there are reasons and principles compelling the belief of man that nature has no such secret in her laboratory, no such production known to her laws, her dynamics and chemistries. This form of a human body never oozed up out of the ground, but a power above nature—a supernatural power—hath wrought within her chambers, appropriating her laboratory, her alembics, and retorts, and chemicals, and her square and compass, and her ropes and pulleys—a master workman, appropriating her implements and materials to his own ideal aims by the force of his own will, constraining her instrumentalities and methods to the production of that which would never come to pass within her domain from her own free internal action.

Matter does not think, matter does not feel. Matter is not self-moving unto predilected forms. The other factor in nature's workings is an entity that thinks and feels, and is self moved, and moves upon and in matter, manipulating it into shapes instrumental of its own ideal aims and ends. This entity is mind, soul, man, dæmon, angel, deity. And so man is seen bearing in hand

to-day his primeval commission—to *subdue* the earth and have *dominion over* it.

Man is not a material being, nor yet a physical being. Physics and matter are his subordinates, his means, and instruments in time. But from these he subsists not at all. He is a plant of celestial genus :

“ Our birth is but a sleep and a forgetting ;
The soul that rises with us, our life star,
Hath had elsewhere its setting,
And cometh from afar.

“ Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, which is our home.

“ Heaven lies about us in our infancy,
Shades of the prison-house begin to close upon the growing boy,
But he beholds the light and whence it flows,
He sees it in his joy.

“ The youth who daily farther from the east
Must travel, still is nature's priest,
And by the vision splendid
Is on his way attended.

“ At length the man perceives it die away,
And fade into the light of common day.”

Man is an entity of the supernatural order. No physical forces or material forms can ever become component of mind, or of mental processes. These natures are diverse, and not related in continuous degree. And the lower nature cannot become the higher nature, nor intrude itself into its sphere. Universally, matter is the not-me—the otherness to mind.

Man appropriates the material elements, forces, and forms to the subsistence of his corporeal nature—like to like—and so must nurture himself with the knowledges of truth and the participations of good divine. In nature he finds provision for his gymnastics ; in the heavens, provision for his subsistence. And of man there *is* a physical body, and there is a spiritual body, and the spiritual body is the true human body, and the natural corporeality is its

effigy, and only when and where this true body abides, there only can this material effigy be manifest; and whenever this true, this essential human form takes itself away, then and therefrom its effigy—the material frame—the *apparition*, must *disappear*. “I heard this day that none doth build a stately habitation but he that means to dwell therein.” And, so long as the tenant abides, the tenement is maintained.

If the man, the supernatural, abide within the material habitation for a hundred years, it presents a certain identical form, common to the race and peculiar to the individual, denominated the human form. But let that part of the man that thinks, and feels, and wills, and moves of itself orderly unto rational ends and aims, but depart, and in a day, a month, that material habitation is but a formless mass of rubbish. What was it that demonstrated human form for a hundred years? Was it the material part that cannot of itself, when constituted, maintain its form for a day? or does the truth here stand forth, that human form is a predicate of the soul alone, and not in any true sense of the material body of a man? “*Forma mentis eterna.*” Says an eminent physiologist, the material body is the *organ by which we act upon the material world*.

So much appears in the nature and constitution of man concerning the supernatural and the natural, the mental and the material, the spiritual body and the natural body. And now of this supernatural, may and ought we to predicate *knowledge—science*? Do we know anything of man’s thoughts and opinions, of his reasonings and judgments, of his conscience, his motives, his will, and his passions, and affections, and desires, and deeds? Do we not know as much at least about them as we do about nature’s physics and mechanics and chemistries? Do we not know as much about mind as we do about matter? Says Mr. Stewart: “Of all the truths we know, the existence of mind is the most certain. Even the system of Berkeley concerning the non-existence of matter is far more conceivable than that nothing but matter exists in the universe. To what function of matter can that principle be likened by which we love and fear, and are excited by enthusiasm and elevated by hope, or sunk in despair?”

Then there may be, and should be, and is, a science, a knowing of the supernatural, as well as a science of the natural, and it is a

science which in the order of the universe underlies and fountains all material science, and it is plainly the original of which the latter is the derivation. This science is, therefore, that true knowing of the supernatural and its logical process of manifesting and "bringing clearly to light the spiritual unity of the world, not as contradictory of the material unity, but as underlying it and being the source from which it depends. And a natural without a supernatural is mere *sense* without the *reason*—a kosmos without a logos."

And now from this plain of observation let us transfer the view to the planet—the great globe—the habitation of the race, with all its intelligible orders, and their relations with its physical and material economies and sensible forms. And hereof let it be proposed, that there is a natural world, and inferentially, that there is a supernatural world, a world of natural substance, and a world of spiritual substance, a world of natural forms, and a world of mental or spiritual forms, and that these worlds are correlates, *i. e.*, a natural world cannot exist without a spiritual world, and a spiritual world cannot exist without a natural world, any more than a human body can exist without a man, or a man without a human body.

Of the relations of the intelligible and the sensible worlds, says the Duke of Argyle, "We know of mind only as itself and as nothing else. The difference between it and all other things seems infinite and immeasurable. The difficulty of distinguishing mind and matter arises, in part at least, not from any misconception as to what mind is (for of this our knowledge is direct), but to a misconception of what matter is, and what the forces are which we call material forces. Close analysis of the phenomena of nature, and of our own ideas in regard to them, has already prepared us to believe that those forces which work in matter, and produce in us the impressions from which we derive our conceptions of it, are themselves *immaterial*, and can be traced running up into a region where they are lost in the *light of mind*. The Christian doctrine of the resurrection of the body sanctions and endorses the notion that there is some deep connection between *spirit* and *form* which is essential, and which cannot be finally sundered, even in the divorce of death."

And now, in these two correlated worlds of mind and matter, in the macrocosm as in the microcosmic constitution of man, mind

moves matter—"mens agitat molem"—mind is the moving cause in matter. As mind moves in nature, matter is moved, and "mens omnibus una," mind through and in all things is *one* and the same. The psychic form is the parent of the physical processes, and the prototype of the natural body, and without a supernatural there could be no natural form. Were there no life forms in the supernatural sphere, there would be no sensible forms in nature. The supernatural is the sphere of causes, therefore the physical is the sphere of effects. But what are these life forms from which all material shapes are said to depend?

"There are, indeed, many and wonderful regions in the earth, and it is itself neither of such a kind nor of such a magnitude as is supposed by those who are accustomed to speak of the earth, as I have been persuaded by a certain person." Whereupon Simmias said: "How mean you, Socrates? For I, too, have heard many things about the earth, not, however, those things which have obtained your belief. I would therefore gladly hear them." "Indeed, Simmias, the art of Glaucus does not seem to me to be required to relate what these things are; that they are true, however, appears to me more than the art of Glaucus can prove, and besides, I should probably not be able to do it, and, even if I did know how, what remains to me of life, Simmias, seems insufficient for the length of the subject.

"However, the idea of the earth, such as I am persuaded it is, and the different regions in it, nothing hinders me from telling. I am persuaded, then," said he, "in the first place, that it is of a spherical form," and, as respects its material aspects: "Yet further," said he, "that it is immensely great, and that we who inhabit some small portion of it, from the River Phasis to the Pillar of Hercules, dwell about the sea like ants or frogs about a marsh; and that many others elsewhere dwell in many similar places, for that there are everywhere about the earth many low regions of various forms and sizes, into which there is a confluence of water, mist, and air. But that the pure earth (the essential earth itself) is situated in the pure heavens (in which are the stars), and which most persons who are accustomed to speak about such things call ether.

"That we are ignorant, then, that we dwell in its low regions, and imagine that we inhabit the upper parts of the earth, just as

if any one dwelling in the bottom of the sea should think that he dwelt on the sea, and, beholding the sun and the other stars through the water, should imagine that the sea was the heavens; but through sloth and weakness should never have reached the surface of the sea, nor, having emerged and risen up from the sea to this region, have seen how much more pure and beautiful it is than the place where he is, nor has even heard of it from any one else who has seen it. This, then, is the *very condition in which we are*; for, dwelling in the lowest regions of the earth, we think that we dwell above it. But this is because, by reason of our weakness and sloth, we are unable to reach to the ærial summit. Since, if any one could arrive at this summit, or, becoming winged, could fly up thither, on emerging from hence he would see, just as with us, fishes emerging from the sea—behold what is here—so any one would behold the things there. And, if his nature were able to endure the contemplation, he would know that that is the true heaven, and the true light, and the *true earth*.” . . . And, again: “In that earth all things that grow, grow in a manner proportioned to its nature—trees, flowers, and fruits; and, again, in like manner, its mountains and stones possess in the same proportion smoothness, transparency, and more beautiful colors, of which the well-known stones here that are so highly prized are but the exuvæ, such as sardin stones, jasper, and emerald, and all of that kind. But there, there is nothing subsists that is not of this character, and even more beautiful than these.

“And that earth is adorned with all these; and, moreover, with gold and silver, and other things of the kind, so that to behold it is a sight for the blessed. There are also many other animals, and men upon it, some dwelling in mid-earth, others about the air as we do about the sea, and others in islands which the air flows around, and, in one word, what water and the sea are to us for our necessities the air is to them, and what air is to us, that ether is to them.

“But their seasons are of such a temperament that they are free from disease, and they surpass us in sight, and hearing, and smelling, and everything of this kind, as much as air excels water, and ether air in purity. Moreover, they have abodes, and temples of the gods, in which gods really dwell, and voices, and oracles, and actual visions of the gods, and such like intercourse with them.

The sun, too, and the moon and stars, are seen by them such as they really are. And their felicity in other respects is correspondent with these things."

The planet, as the man, has a natural sphere and a supernatural sphere. Its natural sphere is constituted of material forms, and its supernatural sphere is constituted of intelligible forms. There is a world of sensible forms, and there is a world of intelligible forms, and the material world, universally and particularly, depends from the supernatural world, and that is a sphere of essential forms, of which nature's forms are the phenomena and effigy. And those essential entities are in the truest sense organic. *There* are mountains and valleys, and rivers and seas, and precious stones, and gold and silver, and trees, and flowers and fruits, and there are animals, and men and women, and heroes and heroines, and angels and dæmons, celestial and infernal; and that sphere is the supernatural factor of the planet. Abstract it from physics, and nature will as universally collapse and disappear as the material body of man when his spirit departs from it. Matter has in and of itself no capability and no predilection for moving itself into these shapes of nature.

And are there any other people, any other intelligible order, occupying this planet besides those mortals that are manifest to our senses in this low-down mortal plain? And do we run the planet? And do we single-handed and alone keep this ball in motion? Where, and in what relation to it and to us, may be those whom the many thousands of ages have garnered hence, who like ourselves have trooped through this valley and have passed on? Are they anywhere, and have they any business in it? Do they at all belong to the scheme and movement of the world? Sings an American poet: "Oh! I believe, of all those billions of men and women that filled the unnamed lands, every one exists this hour, here or elsewhere, invisible to us, in exact proportion to what he or she grew from in life, and out of what he or she did, felt, became loved, sinned in life.

"I suspect their results curiously await in the yet unseen world counterparts of what accrued to them in the seen world.

"I know that they belong to the scheme of the world every bit as much as we belong to it, and as all will henceforth belong to it."

Let us see what we can see. Either the visible inhabitants of this mortal plain arbitrate and predetermine historic eventualities according to the predilection of the mind and will of man ; or else, on the other hand, the curriculum and processes of history are arbitrated and projected by some higher cause, of whose ends man here is the servant.

One day a nation was born, and angels sat in the council of the Most High, and they commissioned the nation to the high prerogative and service of standard-bearer of universal empire, and they fashioned and delivered by the hands of their servants this stone, to be made the head of the corner : "The Creator has endowed all men with certain unalienable rights (rights that may not therefore be alienated by the hand of man), among which are life, liberty, and the pursuit of happiness." The years passed by and the nation forgot. And in its oblivion it dreamed and said : We run the planet, we are the builders, and we like not, and we reject this old corner-stone. This is a mere "glittering generality," "a mere rhetorical flourish." This, rather, shall be the head of the corner : "The black man has no rights which the white man is bound to respect."

And behold ! At midnight, in the night when the nation slept this sleep, and dreamt this vain dream, there appeared in the horizon a sign and a wonder, appearing at first no bigger than the hand of a man. John Brown appeared in Harper's Ferry with a dozen and a half of comrades, all unarmed. In the measures of human estimation, this was a most insignificant transaction. He was adjudged guilty of insurrection and revolt and rebellion against the laws and governments of the States and of the Nation, and they took him and they hung him. And this was deemed, and in all ordinary instances would have proved, a settler of the business ; and, overladen with dishonor and shame, his name should have become a reproach and a hissing through the land. And yet nothing of this consequence happened. From the hour of his execution the repose of the nation ceased. The earth shook from Maine to Florida, and from New York to San Francisco. His name entered the rostrum, and the press, and the pulpit, and the ballot-box, and was heard on every tongue. One part of the nation agreed he was a malefactor ; the other part agreed he was infatuate ; for even his friends admitted it to be quite inutile and

incredible, therefore, that a man in his senses should lay down his life for a *principle*.

But what is the reason the nation could not sleep any more from that day to this? Let us see what we can see. This little drama of Harper's Ferry is a drama of three acts.

First Act: Proclamation of a national revolution having for its end the equality of all men before the law—the very unveiling of that old *corner-stone* which the builders had rejected.

Second Act: This revolution to be effected by force of arms, and not by moral suasions, as many quacks had said and sung.

Third Act: These arms to be the arms of the National Government, and not the arms of agitators and desperadoes, as the many shrieked and feared.

These were precisely the three most heinous heresies in the category of the national execrations—precisely the measures this nation had not even the firstlings of, neither in heart nor in mind, neither will nor hand, to do. And so the nation affirmed, with one accord, we will not. And so Mr. Lincoln, the true mouth-piece of the nation's mind, proclaimed, from time to time, We make no war with the peculiar institution of the States. All we ask is your allegiance—the Union as it was, and the Constitution as it is. And for which boon we proffer, as our part of the bargain, to submit to the last disgrace and humiliation—the use of our patriot soldiery to capture fugitive slaves and return them to their belligerent masters. And so we warred with Bull Run disasters, and Manassas' contemptuous defiance and counterfeit campaigns, and Chickahominy graveyards, as the fruits of our arms. And we offered a bonus for an anthem to celebrate and inspire our cause, and there were hundreds of unrewarded competitors for the prize, when at last the earth was caused to open her mouth, and a song was put into her mouth: "John Brown's body lies a-mouldering in the ground, but his soul is marching on." And from a hundred fields of battle the cannon echoed and the mountains and hills reverberated, and the rivers and the fountains and the valleys chanted "John Brown's body lies a-mouldering in the ground, but his soul is marching on." And Vicksburg fell, and Richmond fell, and the chains fell from off the limbs of millions of slaves, and the oligarchic confederacy collapsed as a bubble. And now mark. From the day of John Brown's entrance

into Harper's Ferry to this day, this great nation, with all its civil and military resources, has been devoted to the one business—the enactment of the drama epitomized in that event—prosecuting a revolution having for its end the equality of all men before the law. And this by force of arms, and by the arms of the Federal Government—and, mark well, not because this nation had the mind to do it, or the will to do it, as was before said, but because some power above took it by the nape of the neck and put it right along, of necessity, to this business, which was framed and delivered into its hands from the councils of the Eternal.

Verily, the visible inhabitants of this planet do not run the planet. They do not predilect and arbitrate the social destinies and the temporal eventualities of history. These all have their parentage in the unseen powers, and here is manifest the *super-natural factor in the history of the state*.

And now, furthermore and finally, each and every generation of mind, constituting the great measures of history, has its fountain and form in its idea of divinity. And this is contained in a special incarnation and its dispensation. And from this idea and fountain all their distinctive social institutions of Church and State, their sciences, and arts, and laws, and manners and customs have their type and determination.

Divinity epitomizes unto man its own nature, through the miracle of the incarnation, which is called the manifestation of Deity. And this is the seed of the succeeding mental generation, and essential history is ever a stream flowing from this fountain, and is not a mere social and successive order of *temporal* eventualities. And of these fountains of social geuesis and history, Kreeshna, and Zoroaster, and Osiris, and Apollo, and Odin are examples. These are historic instances and forms of the Name given under the Heaven whereby mankind is lighted and lifted up.

The divine mediatorship is a universal. Neither the origin nor the subsistence of the order of human souls, in this alien order of physical nature, is effected without this. And therefore, so long as the race of man exists on this sublunary abode, so long and so perpetually must have been and must still be exercised this mediatorial function.

Myth is the idiom of mysticism—the very *technique* of discourse of subjects of the supernatural order, and a universal element in

history. And it never is nor was the inane drivel and childish babble of a puerile age. But mystic habiliment is the native investiture of mystic subject—of true entity. And a true mythology—a science of myth—will discover in this mythic *incarnate mediatorship*, of all the generations of earth, the very connective link, the very pneumogastric nerve, between the supernatural and the natural orders, without which the natural order has no possible subsistence.

Said Kreeshna to a very ancient discipleship: “I am the Lord of all created beings, having command over my own nature. I am made evident by my own power; and as often as there is a decline of virtue, and an insurrection of vice and injustice in the world, I make myself evident; and thus I appear from age to age for the destruction of wickedness, for the preservation of justice, and for the establishment of virtue.”

In Egypt, one day, *Osiris* was born, and a voice came into the world with him, saying, “The Lord of all things is now born.” And the Temple of Ammon reëchoed with a loud voice, “Osiris, the great and good king, is now born.” And he drew mankind by laws, and arts, and worship, from a beggarly and beastly life. He was the manifestation of divine love and wisdom unto men; he was betrayed and put to death by the malice of the evil one; he was buried and rose again; he went into the world of the good dæmons, whence he was the helper of his discipleship on earth, and was the judge of the dead. He finally ascended back to the sphere of the gods from which he came out.

One day, in the Friendly Isle, Apollo was born. Earth smiled, and the goddesses shouted aloud for joy. His food was the nectar and ambrosia of the gods. He announced his mission to be, “To declare to men the will of Jove.” He walked upon the ground, and it became covered with golden flowers; he was the god of the arts of use and beauty; he was the power of healing, and so vanquished the great earth-serpent—bestial sense in the souls of men. He built the temple again among men, and as a blazing star descended into it, and abode in it. He was exalted unto the heavens. Thence he was the oracle and the prophet, and he was the shepherd and the physician, and he was the lawgiver and the king of men, and

"To him all Nature's tribes their difference owe,
 And changing seasons from his music flow ;
 Since to his care the figured seal's consigned,
 Which stamps the world with forms of every kind."

And, says Plato: "There remaineth to him—the Delphian Apollo—the greatest, noblest, and most important social institutions—the erection of temples, sacrifices, and other services of the gods, and likewise the rites of the dead. Such things as these, indeed, we neither know ourselves, nor, in founding the State, would we intrust them to any other, if we be wise; nor would we employ any other interpreter than that of the country, for surely this god, being the natural interpreter to all men about such matters, he interprets to them sitting in the middle, and, as it were, navel of the earth;" the divine mediator to that generation between God and man.

One time Odin came down out of Asagard—the home and city of the gods. He vanquished the enmity of earth; he led mankind from barbaric unto rural and civic arts, and to conquest in the battle of life; he established in the mind of man two kingdoms—manheim and godheim—the principles and powers of the kingdoms of nature and of the supernatural. He ascended into godheim, whence he often manifested himself to his friends, whom he inspired and led to victory in their earthly conflicts and struggles. He finally disappeared from godheim and went back to Asagard, from which he came out.

One day, not long ago, a child was born in Bethlehem of Judea, and they called his name Emmanuel, which being interpreted is, "*God with us.*" And behold! there came wise men from the East, saying, "Where is he that is born king of the Jews, for we have seen his star in the East, and have come to worship him?" And when they saw the star, that it stood over the child, they rejoiced with exceeding great joy. He announced that he came down from heaven to declare the counsels, and to do the will of his Father, that he might enlighten and raise up the race of mortal mould. He organized a terrestrial order of apostles and disciples. "He was crucified, dead, and buried; he descended into Hades; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God, the Father Almighty. From thence he judgeth the living and the dead." And

he leadeth and helpeth this generation unto all victory and achievement.

And so in Kreesna, and Zoroaster, and Osiris, and Apollo, and Odin, and Jesus Christ, was the *Logos* that illuminates the world and lighteth every man that cometh into the world. And so the annals of all the generations—from China and India, through Persia, and Chaldea, and Egypt, and Greece, and Scandinavia, and Christendom—their religions, their sciences, their arts, their philosophy, their architecture, their poesy, their music, their painting, their sculpture—all of every age—establish their hy-parxis in the mythic fountains, in the incarnations and oracles of the dispensation.

Says Mr. Emerson: " 'Tis certain that worship stands in some commanding relation to the health of man, and to his highest powers, so as to be in some manner the source of intellect. All the great ages have been ages of belief—I mean when there was any extraordinary power of performance, when great national movements began, when arts appeared, when heroes existed, when poems were made, the human soul was in earnest, and had fixed its thoughts on *spiritual verities*, with as strict a grasp as that of the hands on the sword, or the pencil, or the trowel."

In Scripture dialect, Jesus was the son of a carpenter—he was the young mechanic. This foretokens and portends a mechanical generation; mind in the science and use of the mechanical powers. I met one day a college friend who had resided in India a quarter of a century. We were recounting together the marvellous achievements in Christian mechanics during that period. As an instance I related the event of the then past year; how that, when the great continental belt, the Pacific Railroad, was consummated in the interior of the continent, the strokes of the hammer that drove the last nail were heard in the great cities of the two seaboard! "Yes," said he, "and we heard it in Bombay." And no greater miracle did any historic faith of the world ever work by the hand of man. And in the late World's Exposition it is noteworthy that the unprecedented and unparalleled mechanical invention and construction characterized exclusively the Christian nations. Let us briefly advert to the fountain, and see what we can see.

One day, when he was come nigh to Jerusalem, Jesus sent two of his disciples to a place where they should find an ass tied,

whereon never man sat, saying to them, Loose him and bring him to me, and, if any man say aught, tell him the master hath need of him. And they brought the ass, and they spread garments upon him, and Jesus sat upon him. And they cast their garments and the branches of the trees in the way, and the multitudes that went before, and they that followed, cried, "Hosanna! blessed is he that cometh in the name of the Lord! Hosanna in the highest!"

And it came to pass in the processes of the Christian generations, as they neared the ends and fulfilments of the dispensation, that certain two discipleships, *Religious Faith* and *Natural Science*, were sent forth in the earth by the Master to the region where the mechanical earth powers were hitherto tied up—a beast of work whereon never man sat. And they loosed these earth forces, and they have brought them unto the service of the Master in his kingdom of a Christian manhood. And behold! the fire and the water and the lightning and the light obey and become organic and serving entities. And now the Christian man bids these powers move his machinery, grind and prepare his food, and spin and weave his raiment, and print and carry his thought, and scatter the seeds of universal education and religion and freedom throughout the habitations of men—and they do it! He builds him a huge palace upon the waters, fills it with tons of notions, and bids the water and the fire move it to this point and to that, through a continent, across seas and vast oceans—and they do it! And when Nature's road is out of the way, he mounts his servant upon wheels, and again, at the nod of his master, away he darts with huge burdens, taken from the backs of beasts and men, across mountain, plain, and river, woodland and prairie, with scarce notice to the buffalo and the wild man to clear the track.

But again, he wants a more fleet messenger, to go on errands; and he calls down the lightning of heaven, bids it go, exchange thought and sympathy, and carry tidings between the ends of the earth—and it does it!

But the steam factory and the steamboat and the steamship and the steam-car and the steam-press and the telegraph and the photograph and the world expositions, however wonderful as facts, as results, are lost to the view in their ominous significance of the eternal appearing and operation of the supernatural powers, through

the instrumentality of the lowest principles of nature. And that the eternal Son of God again descended into our world is a cause whose effects must follow, a prophecy which the characteristic events of this present age are explaining. Behold! what manner of man is his discipleship of this day, that even the water and the fire and the light and the lightning obey and serve him? And as his dialectic vision shall be further opened toward the supernatural, and his scientific intelligence more opened toward nature, who may dream or guess what and how many servants in Nature's realm yet wait the bidding of this young master? Already, indeed, upon the instrumentality of *organized science*, that "colt whereon never man sat before," the discipleship of this generation is realizing a triumphal procession into its Jerusalem of marvellous fulfilments.

Hear the summary, as condensed in the comprehension of the Great Napoleon. Said he: "I know men, and I tell you that Jesus is not a man. The religion of Christ is a mystery which *subsists* by its *own force*, and proceeds from a mind which is not a *human mind*. We find in it a marked *individuality*, which originated a train of words and maxims and events distinctively its own. Jesus borrowed nothing from our knowledge. He exhibited in himself a perfect example of his precepts. Jesus is not a philosopher; his proofs are miracles and he came into the world to reveal the *mysteries* of heaven and the *laws* of the *spirit*. Alexander, Cæsar, Charlemagne, and myself founded empires; but upon what did we rest the creations of our genius? Upon force. Jesus Christ alone founded his empire upon *love*. And at this hour millions of men would die for him.

"It was not a day or a battle which achieved the triumph of his cause in the world. No. It was a long war, a contest of centuries, begun by the apostles, and then continued by the floods of Christian generations. In this war, all the kings and potentates of the earth were on one side. On the other, I see no *army*, but a *mysterionis force*—some men, scattered here and there in all parts of the world, and who have no other rallying point than one common faith in the mysteries of the cross. I die before my time, and my body will be given back to the earth, to become the food for worms. Such is the fate of him who has been called the *great Napoleon*. What an abyss between my deep miseries and the

eternal kingdom of Christ, which is proclaimed, loved, and adored, and which is extending over the whole earth. Call you this dying? Is it not living, rather?"

No; the divinity of this dispensation is not dead. And it is precisely because this divinity, who now sitteth aloft, delivered aforetime the curriculum of this generation, and, as Prophet, Priest, and King leads from on high this mortal race unto its fulfilments, that they that have an eye to see may see, exalted in the heaven, the God of the faith and the God of the country; and not a volatile thing of sense or imagination, but a presence manifesting itself in the forms of social thought and deed. Over religion, philosophy, politics, science, art, broods a mighty world-spirit whose name is Christian. And there is to be seen, visible in all terrestrial things—not in *this* nor in *that ism*—not in this nor in that carcass where the eagles are gathered together—but in the diffusion of a distinctive increment of heat and light into the universal mind, manifest as the lightning that shineth out of the East even unto the West—there is to be seen, by those that have the goodly prospect, establishing itself through the lapse of the centuries, upon the vestiges of the former times and faiths, an invincible empire, united, homogeneous, and all-powerful to fulfil its destinies and its impulses, embracing within its broad arms the men of every nation, creed, and clime. And all the combined hosts of earth, hierarchs, and autocrats, and sham democracies cannot move a printing-press, or construct a railroad, or plant a telegraph post, or stir the deep waters of the public mind, or lash its shoals into commotion, except as the servants and instruments of this empire. Here is manifest the supernatural factor in the Church. The God of the dispensation rules, and therefore men may work and trust.

And this factor is a universal in history. There never was a human country without a god. There never was a historic faith that wrought miracles in the earth by the hand of man without a god. Man does not provide; man does not provide. Man does not frame and project the curricula of the terrestrial generations; man does not arbitrate the social destinies of the race. Therefore it still gets truly said that the idea of divinity threads and unifies the annals of universal history.